





T H E  
K O R E A   R E V I E W

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**The Treasures of Kyong=ju.**

From the archaeological standpoint, the city of Kyöng-ju in Southern Korea is probably the most interesting point in Korea. It is not so old as P'yüng-yang but the northern city goes back to such an ancient time that it antedates the beginning of the real historical period and the common use of any written language; so that while, other things being equal, the northern city would be the more interesting, we know so much less about it than about the southern city that the latter takes the leading place. To this must be added the fact that Kyöng-ju was the capital of ancient Silla, the first kingdom to assert its sway over the whole peninsula and that it was during the days of Silla that Korea reached the zenith of her skill in the arts and sciences.

This southern city and its environs are rich in historical remains but it is our purpose to speak here only of the six "Treasures of Kyöng-ju," the heirlooms of the ancient realm. They were The Golden Measure, The Twin Jade Flutes, The Great Bell, The Jade Belt, The Golden Buddha and The Nine-story Pagoda.

**The Golden Measure.**

This treasure has been lost. Pak Hyük-küse, the first king of Silla is said to have dreamed that a spirit came to him and gave him a golden measure, like an ordinary yard-stick, and promised that if he should touch a sick person with it he would be in-

stantly cured and that even the dead could be raised to life. When he awoke he found the measure lying on the floor beside his bed. His first act was to try it on the body of a man who had died that same night. The spirit's words came true and the dead man was recalled to earth. One of the Emperors of the Han dynasty in China sent a special envoy asking that the marvelous measure be sent to him that he might look upon it and test its virtues; but King Pak was naturally suspicious and instead of complying he took the measure secretly and carried it to a place thirty *li* west of the capital and buried it in the ground. The place is known to this day as Keum-chük-dong (金尺洞) or "Place of the Golden Measure." The secret of its exact location King Pak carried with him to his grave, thinking, perhaps, that it would be just as well that men should not have the power to reverse the laws of nature and call back the dead. It was because of this tradition that when the government, four years ago, was looking for models for decorations it selected the Golden Measure as one; and it is said that some of the decorations to be conferred in October, 1902, at the time of the Jubilee in Seoul will be of this form.

**The Twin  
Jade Flutes.**

These two instruments are supposed to be, the one male and the other female. They are not in reality made of jade but of the leg-bone of the *hak*, a species of large white crane. The term jade came to be used merely out of compliment and because the color of the flutes somewhat resembles that of jade. The "female" instrument presents a mottled appearance being covered with green, black and yellow spots. It is one foot, seven and three-tenths inches long and three and four-tenths inches in circumference. It is carved in the semblance of three joints of bamboo. It has nine holes, five of which are now covered with silver. When the late Regent, the Tā-wūn-kun, was in power he caused both of the flutes to be brought to Seoul. It has long been believed that no sound could be made in these flutes except in their own city of Kyōng-ju. Whether this be true or not it was discovered that in Seoul not a note could be produced upon them. While these valuable relics were in the keeping of the regent one of the flutes, the "female" one, was accidentally dropped and

broken and he had it mended with silver, thus closing five of the nine holes. We know at least one Korean who saw these flutes while they were in Seoul.

The "male" flute is of a yellowish color covered with black spots. Its length is one foot and five and one-tenth inches. It has eight holes, and four other small ones, besides, near the end. Tradition says that this twin treasure was the gift of the Dragon King of the Eastern Sea. It is preserved in the archives of the magistracy at Kyōng-ju.

**The Great Bell.** This is the monster bell that for centuries tolled for the opening and shutting of the gates of Kyōng-ju, or as it was then called, *Sū-ya-būl*, from which by contraction is probably derived the modern word Seoul. At the height of the Silla power that capital contained upwards of 178,900 houses giving an approximate population of 900,000 people. In its immediate vicinity were forty-eight royal tombs. The whole list of Silla Kings is fifty-six, forty-eight of whom were buried and the rest were cremated. This great city was far greater than the present town. The great bell hangs to-day at a point fully a mile south of the city, at a place called Pong-whang-dā (鳳凰臺) or "Phoenix Terrace." The height of the bell is nine feet and three inches. The diameter at its lip is seven feet, three and seven-tenths inches. Nearer the top its diameter is five feet. The thickness of the metal is six and three-tenths inches. It is made of what the Koreans call "green copper" and they say it weighs 120,000 pounds. The bell is so old that the characters written on its side cannot be deciphered. ✓ History says it was cast by King Hyo-jong, the thirty-sixth of the dynasty, 765 that it was originally intended as a monastery bell and was placed at Pong-dūk Monastery a short distance to the east of the town but that King Chūn-sun in his fourth year moved it to its present site. This bell which is in actual existence and has been seen by a number of foreigners is slightly larger than the great bell of Seoul and is an unanswerable argument in favor of the theory that Silla had made very great advance in the useful arts. The ability to cast such a bell argues ability along many other parallel lines.

**The Jade Belt.** This precious heirloom of the Silla dynasty was lost many centuries ago. Very little

is known as to its origin or as to the circumstances under which it disappeared, but history tells us how one of the later kings of Silla was chided by his suzerain of China for having let it be lost.

### The Golden Buddha.

This image was made for Pun-whang Monastery, one *li* outside the east gate of Kyōng-ju but originally inside the Silla capital. Its weight is *said* to be 307,700 pounds! It stands—or rather sits—ten feet high. It is not made of gold but of some other yellowish metal. It was originally covered with gold-leaf, at least we may so surmise from its name. It is still to be seen, seated among the ruins of a former splendid capital.

### The Nine-story Pagoda.

This is another of the relics of the flowery days of Buddhism in Korea. The monastery at which this pagoda was built has long since mouldered to dust but the remains of the pagoda can still be seen a little outside the present city of Kyōng-ju. It appears to have been built of black brick. The lower story is five *kan* square or about forty feet. Of the nine original stories, each ten feet high, only the lower two are now standing. The interior is filled with earth and debris.

Such are the six Treasures of Kyōng-ju, but this by no means ends the list of curious relics. The people of that city are very proud of what is called the Ch'ūm-sūng-dā (參星臺) or "Astronomical Observatory Terrace." This is about a mile and a half east of the city and was built by the twenty-seventh king of Silla, who, by the way, was not a king but a queen, the first woman ruler Korea ever saw. This observatory is in the form of a well, built entirely above ground. It is built of stone thirty feet high and about ten feet across with a small door at the bottom to enter. The Koreans say that it was built like this so that the astronomers could watch the stars in the daytime. The Koreans seem to have known for many centuries that the stars are visible in the daytime from the bottom of a well.

Another ancient remain, whose original use no one knows, is the Pan-wūl-sūng (半月臺) or "Half Moon Wall." This lies eight *li* south-east of the city. It was built by the fifth king, P'a-sa (婆娑) but during the reign of the fourteenth king, Yu-rye, a great rain broke it down and to-

day only a crescent shaped bank remains. If the circle were completed it would be 3,023 feet in circumference.

## Korean Currency.

### SECOND PAPER

We saw how King Suk-jong of the Koryŭ dynasty in about 1100 A. D. forced upon the people a new coinage whose name is lost. But the people had no confidence in it, both because of natural conservatism and because it had little intrinsic value. A man named Yun Whan (尹煥) said it would be necessary to mint silver money in which the people could recognize real value. The king complied and minted a flat silver coin in the shape of a bottle with the outline of the Korean Peninsula on it. In the center was an oblong hole. This was probably about an ounce in weight and was called Whal-gu (闊口) meaning "Wide Mouth," referring to the oblong hole. Very many Korean histories refer to this coin; such as the Tong-guk Yŭk-sa (東國歷史), the Yŭ-sa Ch'an-yo (麗史撰要) and the Yŭ-sa Che-gang (麗史諸綱). This money which is now referred to as "bottle money" was received by the people with great reluctance but it slowly made its way and a century later it was in very common use. It was used very feely in trade with China which is a good indication of its intrinsic value. After it had been in vogue for some 160 years it suffered from the common Korean cause. It was mixed with copper, lead or nickel and the intrinsic value dropped many degrees. By the time Ch'ung-yŭl came to the throne the proportion of silver put in the coins was not more than one third. The king therefore called in the degenerated coins and melted down or stored away those containing the largest percentage of base metal, and with the better portion bought from China, then in the hands of the Mongols, a large amount of discarded copper cash called Chi-wŭn Pu-ch'o and Chung-t'ong Pu-ch'o. At first the people took to this money very kindly and it was used from 1275 to 1314 A. D. when King Ch'ung-suk came to the throne. His accession was the signal for the beginning of numerous repairs upon the palaces and

the building of a new palace. The result was that the money in circulation was not sufficient, and in order to make up the deficit a considerable amount of the old debased silver money that had been preserved was put in circulation at a greatly reduced valuation. The next king, however, recalled all this silver currency and in place of it made a new issue of silver coin whose quality was fairly good. So things went on until the reign of King Kong-min in 1538 by which time all this silver money had disappeared, having doubtless been hoarded by the wealthier of the people. He therefore had to supplement the currency in some way. This he did by an issue of the old time linen government notes but it was soon so torn and filthy that in the days of King Kong-yang, 1388, a new issue of silver money was made.

The dynasty was now drawing to its close. The trade relations with the Mongols who had been driven from Peking were still very strong and Mongol paper money passed freely in the Koryu capital. At the advice of General Yi, who held practically all the power at court, and who later became the founder of the present dynasty, the king issued a paper currency after the style of the Mongol; but many of the officials objected strongly, with the result that the entire issue was laid aside.

When Yi T'ā-jo founded the present dynasty in 1392 he did not do away with the existing monetary system but silver, copper, and linen money continued in circulation. In the ninth year of his reign, 1401, he brought out the paper money that had been stored up at his advice and put it on the market. But it was not long before this unsubstantial medium was worn out and disappeared. And then came the first regular coinage of the present dynasty in the shape of a copper coin bearing the words Cho-sūn T'ong-bo (朝鮮通寶). This is the coin now sometimes picked up from fortune-tellers who claim that it has come down from the days of ancient Cho-sūn, years before Christ. This of course cannot be true, for various reasons, among which the strongest is that the writing on these coins is in the square character which was not used till long after the fall of Ancient Cho-sūn.

In the second year of King Hyo-joung's reign, 1650, a second issue of coin was made bearing the legend Sang-p'yŏng

T'ong-bo (常平通寶). Some were made of copper, some of nickel, some of brass and some of a mixture of zinc. Some was made at a government mint at Seoul, some was made at Kang-wha, some was made at Song-do and some was made within the precincts of the Finance Department, then called the Ho-jo (戶曹). There were two other places in Seoul where cash was minted, one of them being at the site of the barracks inside the Little West Gate.

This money was called *yŏp-jŏn* (葉錢) or "Leaf-money," the idea being that, like a leaf of a tree, each piece was complete in itself, a unit. It was in continuous use from 1650 till 1866, shortly after the present ruler ascended the throne with the late T'a-wŏn-kun as Regent. The elevation to power of the Regent was the signal for the rebuilding of the Kyōng-bok Palace which had lain in ashes since the Japanese invasion of 1592. He found the main difficulty in this scheme to be the lack of a sufficient circulating medium and what there was did not seem to come readily into the government coffers. He made a startling departure from the ancient customs by minting what was called the Tang-bāk-jŏn (常百錢) or "Equivalent-of-a-hundred money." It purported to be a hundred-cash piece but in reality it was something like one sixteenth the value of a hundred cash in *yŏp-jun*. These pieces were paid to laborers on the new palace at their face value, but the public was well aware of the discrepancy and the price of all commodities immediately soared to a point that seemed ruinous. It soon became evident to all that this state of things could not continue. As a second attempt, the Regent sent to China and purchased an enormous amount of discarded Manchu cash and brought it by way of Eui-ju in carts. This was put in circulation and was recognized as being a relief from the former state of things although far from being satisfactory. The inscription being in Manchu made the money a sort of joke on the Korean people and it was evident that it was only a temporary makeshift. It was in 1872, after Japan had begun to bring the influence of her new status to bear upon Korea, that a five cash piece was determined upon at Seoul. It was intended as an equivalent of the Japanese one sen piece. This cash was called Tang-o 當五 "Equal to Five." But it is hardly necessary to say

that one of them was not equivalent to five of the good old *yūp*. The system of minting did not conduce to the best quality of money for the custom was to grant a license to a man to erect a certain number of forges and to run them at full blast on condition that for each day he should turn over to the government a certain amount of cash. From time to time he had to send in to the palace a sample of the coin he was making, to insure the quality, but, as is well known, goods are not always up to sample in quality, and the pressure would always be toward a deterioration in the quality of the money. Almost immediately the exchange value of this Tang-o began to fall, until in 1890 it was worth only half its face value in *yūp*. It was only three years later that it fell to one fifth its face value and was exactly equivalent to the *Yūp*, piece for piece.

Meanwhile, in 1886 a crude silver coin in three sizes was made. It bore the device of a blue enamelled *T'ā-geuk* in the center, the being the circular figure in the center of the Korean flag. We are not aware that this was ever put into actual circulation, though about 1890 they were not at all difficult to procure for a little above their face value.

Then again in 1889 a thoroughly good silver dollar was issued. It was done with the help of the Japanese and was equivalent in quality and finish to the Japanese silver yen. This was put in circulation but very soon disappeared. It is impossible to learn how great the issue was but it was evidently small for within two years it was all hoarded by thrifty Koreans, one of whom, to our knowledge, is credited with having a water-crock full of them, burial in the ground some where. This was followed in 1892 by an issue of twenty-cent silver coins but these were seized upon with even greater avidity and five years later not one was to be seen in circulation. They were evidently considered by Koreans too nice to be knocking about from pillar to post; so they were put away safely. At the same time a one-cent copper piece and a five-cent nickel piece were issued. These were of too small intrinsic value to be worth hoarding and have become the common medium of exchange in all the large centers in Korea, though a little off the main roads the people will handle nothing but the old time copper cash.

## The Products of Korea.

### Chestnuts.

Koreans believe that this tree is not indigenous but came from Western China at Eum-san (陰山). The Chinese character for chestnuts is the character for "west" with "tree" beneath. The Koreans call it *pam*. It grows all over Korea but the best are said to come from Yang-ju a few miles out the East gate of Seoul. It must be confessed that in point of size the Korean chestnut is as fine as can be found. It is commonly about the size of our "horse chestnut." The very smallest one would be larger than the largest in America, but it is not as sweet. Chestnuts are eaten either fresh or boiled or roasted or dried. One of the commonest sights along the streets in Korea is that of a boy sitting beside a little hollow, scooped in the ground and lined with clay, turning chestnuts in a charcoal fire with a pair of bamboo tongs, while with the other hand he fans the fire. Boiled and roasted chestnuts are ground up into flour and used with honey making cakes called *ta-sik*, "tea-cakes." Fresh chestnuts are commonly eaten and are much used in sacrifices. The juice is sometimes expressed and used as a lotion for centipede bites. The wood of the chestnut tree is used in making ancestral tablets and various kinds of furniture.

The Koreans do not take chestnuts seriously as a food product, as so many of the Italians do but they are eaten rather as a delicacy.

### Walnuts.

This is what we call the English Walnut and grows commonly throughout Korea. It goes under three names, *ho-do*, *kang-do* and *ha-do*, the first two meaning "wild peach" and the third "seed peach." The idea of peach comes from the resemblance in size and shape of the walnut husk to a peach. The *ho* and the *kang* both mean "wild," but while *ho* means any wild tribe, *kang* refers to the western wild tribes. The *ha-do* or seed-peach is so called because while it resembles a peach when in the husk, only the *seed* is eaten. They say that during the former Han

dynasty in China a man named Chang-g'ŏn brought the first walnuts from the extreme south-west near the borders of Persia and since that time they have become common in China and Korea. They came to Korea about 1500 years ago during the days of Silla. To-day they are most plentiful at Hap-ch'ŭn on the Nak-tong River in Kyō ig-sang Province. There are only three of these trees in Seoul. One at the Aucestral Temple, one at the Chang-dŭk Palace and one in the present German Consulate grounds. Koreans say that if a hungry person eats walnuts they will make him still hungrier. For this reason the children have a conundrum which says "What do you eat when the stomach is already full?" The answer is "walnuts." A person who is pock-marked is called "walnut-faced," referring to the roughness of the walnut meat. These nuts are eaten fresh but the oil is sometimes expressed and used as a medicine, as we use castor oil.

**Jujubes.** The Korean name for this common fruit is *ta-cho*, "great jujube," but in the north there is a variety that is called *ho-ch'o* or "wild jujube." This northern variety is said to have come from China during the days of Koguryŭ, 36 A. D.—672 A. D. The ordinary jujube is smaller but sweeter than the northern variety and is said to have come from Southern China in the days of Silla. The very best ones, to-day, come from Ch'ŭng-san and Po-eun in Ch'ung-ch'ŭng Province. They are eaten fresh or cut up and put in a kind of batter, just as peanuts are put in candy at home. They are used to sweeten certain sauces and medicines as well. They are offered in sacrifices and when a girl marries she presents a dish of them to her husband's father. They are often used in making confectionery. This fruit, *tā-ch'o*, is the one so often mistakenly called "date" by the foreigner; but it has no relation to that fruit. It is the black-thorn or jujube, *Tizyphus jujuba*. The regular *tā-ch'o* of Korea is of three varieties (1) *mil-ch'o* or "honey jujube;" (2) *pak-ch'o* or "white jujube;" and (3) *hong-ch'o* or "red jujube." These three terms are self-descriptive. The *ho-ch'o* of the north is of two kinds (1) *ma-ch'o* or "plum-jujube" and (2) *chung-ch'o* or "blue jujube." The jujube wood is very hard and is often used for mallet heads. Koreans believe that the jujube tree has a peculiar affinity for electricity

and therefore if a man wears a piece of the wood on his person evil spirits will not dare to come near him for fear of being struck by lightning. The jujube is supposed to flower on the first of the dog days and if it rains the flowers will fall and spoil the crop: so they say, "If it rains on the first of the dog days the unmarried girls will all cry," because there will be no jujubes to offer their fathers-in-law.

### Ginko.

This tree grows to a great size in Korea and attains an age of seven or eight hundred years. Its Korean name is *eun-hang* or "Silver Apricot" because its white nuts though small are shaped something like an apricot. This species of tree was introduced into Korea during the early days of the Koryu dynasty or about a thousand years ago. The nuts are baked and eaten. In South China this tree is called Yüng-an or "bright eyes" because the white nuts bear a remote resemblance to an eyeball. In North China it is called pāk-kwa or "white fruit." Both these names are used in Korea. This is one of the trees in which the male and female principles are developed in different individuals. One tree will be a female tree and another one will be a male. Unless trees of both sexes grow near together there will be no fruit. The Koreans say they must be within view of each other, though the reflection in a pond is sufficient. The Koreans cherish the peculiar notion that if a piece be cut out of the side of a female tree and a corresponding piece from a male tree be inserted in the wound and fastened with grafting wax the tree will ever after be fertile, even though there be no male tree in the vicinity. The nuts are supposed to be slightly toxic in quality and injurious to children. They are used in medicines and confectionery of different kinds, as well as in sacrifices. Koreans declare that the flowers of this tree open only at night and it is so unusual for a person to see the flower that it is supposed to be a sign of death to see one.

### Hazel nut.

This is called *ka-yam* and is supposed to have come from the mountains of Manchuria. It is believed to be very healthful, and is eaten fresh, or ground into a meal and made into a soup. The name of the hazel-nut has been enshrined in the traditions of Korea by what is known as the "Hazel-nut Battle." In the days of Koryü an

army crossed the Yalu and penetrated Liao-tung to punish an enemy. While these troops were stopping in a walled town they were surrounded and besieged by a miscellaneous array of bandits, free-lances and adventurers. Their food gave out and it seemed as if they must surrender. But as a last resort one of the generals ordered three bags of hazel-nuts to be distributed among the soldiers on the wall. They were then ordered to begin cracking the nuts with their teeth all at once. The common Korean is a fairly noisy eater, anyway, but when the sound of cracking nuts was added, the noise penetrated the camp of the besieging force and demonstrated that the Korean soldiers were not at all pressed for food. So, at least, it seemed. The siege was raised, but as the besiegers started away the Korean army made a sortie, struck them in the rear and put them to ignominious flight.

#### ✓ Pine Nuts.

These nuts are the fruit of a common species of pine called *chat-namu*. It is closely allied to the *Pinus-Pinca* of Southern Europe, if indeed it be not identical with that tree. This tree grows best in central Korea and is said by Koreans to be common also in western China. It appears to be an indigenous variety. Tradition says that pine nuts were first eaten in China at the time of the Chu dynasty, 1122-255 B. C. The date of its adoption as an article of food in Korea is not known but it must have been at an early date for the pine nut is mentioned as a constituent element in certain Silla dishes. The story is told that when as yet the use of the pine nut as food was unknown a boy while cracking apricot seeds picked up a pine nut from the ground and cracked it. He found the kernel much to his taste and from that time the nut rapidly became a favorite with the Korean. They are used in cakes and candy and the oil is expressed and used in mixing the red ink used for seals and stamps, and also for other purposes.

### The Korean Telegraph and Postal Services.

We have received a neat brochure entitled *Notice sur le Service Postal et Telegraphique de l'Empire de Corée*, par J. H. Muhlensteth, Conseiller Inspecteur des Telegraphes Impéri-

aux, et E. Clemencet, Conseiller Inspecteur des Postes Impériales; avec l'approbation de son Excellence le Colonel Ho Sang Min, Directeur Général des Communications." It is divided into four chapters, the first dealing with the Central Organization, the second with Telegraphs, the third with the Telephone and the fourth with the Post Office. It will be impossible to give it in full but that portion which gives the history of the beginning and progress of the telegraphic and postal systems are of such interest that we have translated them for the readers of the *Review*. This we give below.

#### THE TELEGRAPH SERVICE.

Up to the year 1883 Korea was without telegraphic communication. At that time the Japanese laid a submarine cable from Nagasaki to the Korean port of Fusan with an intermediate station at Tsushima islands. A little later, in 1885, China, taking advantage of her Suzerain rights, deputed Mr. J. H. Muhlensteth, a telegraph engineer who had been in her service many years and who formerly had been an employée of the Danish Telegraph System, to construct a land telegraph line from Chemulpo by way of Seoul and P'yŏng-vang to Eui-ju on the Yalu River opposite the Chinese frontier post of An-tong-chyen, which had connection with the general system of Chinese telegraphs. This line toward the north-west was for many years the only means of telegraphic communication between the capital of Korea and the outside world. It was worked at the expense and under the control of the Chinese government and it was not until the time of the Japan-China war, in the course of which the line was almost entirely destroyed, that it was reconstructed by the Korean government.

In 1889 the Korean government built a line from Seoul to Fusan. After the Japan-China war lines were also run between Seoul and Wonsan and between Seoul and Mokpo.

After that, and notably during recent years, continuous progress has been made in the extension of the system of domestic telegraphs. The total development in the interior has reached 3500 kilometers, divided into twenty-seven bureaux and employing 113 men as directors, engineers, secretaries and operators and 303 as subalterns. The Morse system is

in use. The electricity is generated by the use of the Leclanché batteries. Horse relays are kept at different telegraph centers in the interior to facilitate communication with points far distant from the capital.

Telegrams may be sent either in the native Korean script or in Chinese, or in the code used by the Chinese administration or in the different foreign languages authorized by the International Telegraph Agreement.

The proof of the prosperity of the Korean Telegraph Service is seen in the progress made year by year in the number of telegrams sent and the receipts as shown in the following table:

1899	Telegrams sent	112,450 ;	receipts	\$50,686.89
1900	.. ..	125,410 ;	..	72,443.26
1901	.. ..	152,485 ;	..	86,830.86

#### THE POSTAL SERVICE.

The establishment of the Imperial Postal System in Korea is comparatively recent. For many years, in fact for many centuries, Korea had no postal service as we conceive of it. An official courier service was maintained by the King in order to carry on correspondence with different provincial governments. These couriers travelled by horse relays established at various points in the country. But only the King and high officials could use it. It was an expensive affair employing 5000 post horses and an army of employees of all grades which had to be paid and supported without any profit to the treasury. Private correspondence was carried on through the medium of travellers or pedlars, the sender having to arrange privately with the carrier in each instance.

In 1877, Japan, who had entered the Postal Union and had concluded a treaty with Korea, established postal bureaus at Fusan, Wonsan and Chemulpo for the needs of her nationals, who were already quite numerous in Korea. In 1882 the Customs Administration also established a sort of postal system between the different open ports and between Korea and China. But these organizations were limited to correspondence between open ports, and whoever wished to send a letter into the interior had to make private arrangements.

In 1884 the government of Korea made a first attempt to

establish an official postal system accessible to all. The loss of public documents makes it impossible for us to give the details of the genesis of this unsuccessful attempt. The official appointed to direct the postal service became a mark for the animosity of the party in power which, on the very day the service was inaugurated, raised an *emeute* in the course of which the new post office was looted and burned and the Director-general badly wounded.

It was not until 1895, after the close of the Japan-China war and the return of tranquility and security, that the Korean Postal Service was at last established under the direction of a Japanese. For several years this service was confined to Korea herself and did not undertake any foreign business. This condition of things rendered very complicated the exchange of international correspondence which could not leave the country without adding the international postage to the domestic, nor come in without adding the domestic to the international postage.

In 1897 the Korean government determined to join the Postal Union and to this end sent two representatives to the Universal Postal Congress held at Washington in May and June of that year. They signed the international agreement. Finally in preparation for this new state of things, the government secured the services of E. Clemencet, Esq., in 1898, as adviser and instructor to the Postal Bureau. He had been a member of the Postal and Telegraph Bureau of France and his mission in Korea was to arrange for the introduction of reforms, to modify existing plans so as to harmonize them with the exigencies of the situation and to form and instruct a class of young men and prepare them to fulfil the general obligations of their profession according to the rules adopted by all the countries in the Postal Union.

January 1st, 1900, the date of Korea's entrance into the Postal Union, marked the definite existence of a Korean Postal Service.

The Service comprises, in addition to the central bureau at Seoul, thirty-seven postal stations in full operation and 326 sub-stations open to the exchange of ordinary or registered correspondence, whether domestic or foreign. Seven hundred and forty-seven letter boxes have been distributed through-

out postal circuits in charge of these stations. Only the stations in full operation are carried on by agents or sub-agents under the control of the Director-general of Communications to the number of 756, of which 114 are agents and secretaries and 642 are couriers, watchmen, etc. The management of secondary offices is in the hands of local country magistrates under the control of the Ministry of the Interior and has no connection with Department of Communications except in so far as the control and management of the postal system is directly affected.

A network of land postal routes, starting out from Seoul along seven main highways, is run daily in both directions by postal couriers. Each of the large country offices controls a courier service among a network of secondary routes which in turn connect it with the smaller country offices. These secondary offices are served three times a week by unmounted postal couriers. This land courier service is carried on by 472 foot couriers whose employment occasions one of the heaviest charges that figure in the Annual Korean Postal Budget.

Each foot courier carries on his back a maximum load of twenty kilograms. When the mail matter exceeds this limit extra men or pack horses are employed. He has to cover daily a minimum distance of forty kilometers. Each man's route is back and forth between two of the large centers. His lodging places between the two points are as near as possible at places where there are secondary offices or letter boxes. In central Korea and in the south and the north-west each route is covered, back and forth, in five days. In the north and north-east eight days are required for each round trip.

The dispatch of postal couriers to the interior will be greatly facilitated by the construction, (soon, it is to be hoped) of railway lines from Seoul to Fusan in the south-east and to Song-do to the north and ultimately to Eui-ju. The work of construction on both these lines has been begun and is being pushed without interruption. Connection between Seoul and the port of Chemulpo has been rendered easy and rapid by means of the railroad over which five or six trains run daily each way. This trip which formerly took at least eight hours now takes but an hour and three quarters. A special clause in the contracts between the government and the concession-

aries of all these roads stipulates that all mail matter be carried free on each regular train, together with a postal agent.

Besides these land courier services the Postal administration has made use, since Korea joined the Postal Union, of various maritime services for forwarding mail matter to the different Korean ports and also the dispatch of foreign mail. The different steamship companies which carry Korean mail are (1) The Nippon Yusen Kaisha whose boats touch at Kobe, Nagasaki, Fusan, Mokpo (occasionally), Chemulpo, Chefoo, Taku, Wonsan and Vladivostock. (2) The Osaka Shosen Kaisha boats which touch at Fusan, Masanpo, Mokpo, Kunsan, Chemulpo and Chinnampo. The last port is closed by ice from December to March. (3) The Chinese Eastern Railway Seagoing Company, whose boats ply between Vladivostock and Shanghai by way of Nagasaki, Chemulpo, Port Arthur, and Chefoo (4) Various regular coastwise vessels both Korean and Japanese.

The total length of the different interior postal routes is as follows. Railway 40 kilometers; land routes 7382 kilo.; coastwise routes 3200 kilo. making a total of 10622 kilometers. The total annual amount of ground covered by these different methods is about 2,311,900 kilometers. The following table shows the amount of mail matter carried and the receipts from 1895 to 1901 inclusive.

Year	Pieces of mail matter	Receipts.
1895.....	192,000.....	\$2,200
1896.....	415,000.....	6,300
1897.....	636,000.....	8,400
1898.....	763,000.....	9,900
1899.....	970,000.....	12,700
1900 (Entered Postal Union)	1,300,000.....	20,600
1901.....	1,703,000.....	27,130

## Odds and Ends.

### Cats and the Dead.

About two centuries and a half ago a boy, who later became the great scholar Sa Chǎ, went to bed one night after a hard day's work on his

*Cat  
Dead!*

Chinese. He had not been asleep long when he awoke with a start. The moon was shining in at the window and dimly lighting the room. Something was moving just outside the door. He lay still and listened. The door swung of its own accord and a tall black object came gliding into the room and took its place in the corner silently. The boy mastered his fear and continued gazing into the darkness at his ominous visitor. He was a very strong-minded lad and after a while, seeing that the black ghost made no movement, he turned over and went to sleep. The moment he awoke in the morning he turned his eyes to the corner and there stood his visitor still. It was a great black coffin standing on end with the lid nailed on and evidently containing its intended occupant.

The boy gazed at it a long while and at last a look of relief came over his face. He called in his servant and said:

"Go down to the village and find out who has lost a corpse."

Soon the servant came running back with the news that the whole village was in an uproar. A funeral had been in progress but the watchers by the coffin had fallen asleep and when they awoke coffin and corpse had disappeared.

"Go and tell the chief mourner to come here."

When that excited individual appeared the boy called him into the room and, pointing to the corner, said quietly —

"What is that?"

The hemp-clad mourner gazed in wonder and consternation. "That? That's my father's coffin. What have you been doing? You've stolen my father's body and disgraced me forever."

The boy smiled and said, "How could I bring it here? It came of its own accord. I awoke in the night and saw it enter." The mourner was incredulous and angry.

"Now I will tell you why it came here," said the boy. "You have a cat in your house and it must be that it jumped over the coffin. This was such an offense to the dead that by some occult power, coffin, corpse and all came here to be safe from further insult. If you don't believe it send for your cat and we will see." The challenge was too direct to refuse and a servant was sent for the cat. Meanwhile the mourner tried to lay the coffin down on its side, but, with all his strength,

he could not budge it an inch. The boy came up to it and gave it three strokes with his hand on the left side and a gentle push. The dead recognized the master hand and the coffin was easily laid on its side. When the cat arrived and was placed in the room the coffin of its own accord rose on end again, a position in which it was impossible for the cat to jump over it. The wondering mourner accepted the explanation and that day the corpse was laid safely in the ground. But to this day the watchers beside the dead are particularly careful to see that no cat enters the mortuary chamber lest it disturb the peace of the deceased.

**Crow-talk.** This same Sa Chā had a younger brother, Mo Chā. One day Sa Chā said "There's some meat somewhere. Let's go and get some." Mo Chā looked at him and laughed. "How do you know there's some meat?"

"Why, two crows just passed over our heads and I heard one of them tell the other that there was some good meat over yonder." So the two of them went to find the meat. They neared a house and there in front of it lay a dead man. Sa Chā was disgusted. "The miserable crow! So this is the meat he meant. I might have known as much."

As they turned to leave a man came rushing out of the house and accused them of being body-snatchers. They protested their innocence but the man leaped upon them and bound them. They were taken to the magistrate's jail and the next morning came up for trial. To the serious charge of body-stealing Sa Chā answered:

"It is all a mistake. I heard a crow say there was some meat over there and so went to find it, but came upon a corpse. That is all."

The magistrate looked at him curiously and exclaimed "You're crazy. What do you mean by saying you can understand the language of the birds?"

"It's true, nevertheless; give me a trial if you do not believe it." Just then a little boy was playing with a young sparrow that he had caught in the court yard. The magistrate ordered it brought in and shut up in a closet. The mother bird and her mates were clamoring outside.

"What are they saying?" demanded the magistrate. Sa

Chā was in a quandary. He could understand crows but not chattering sparrows. Yet he put on a bold face and said :

"The parent bird is saying "What is the use of capturing my little fledgeling? You cannot use its feathers, you cannot use its flesh, you cannot use its bones. You had better give it back." The magistrate recognized the parallel, for Sa Chā meant by this interpretation that he himself had neither money, goods nor land and there was nothing to be gotten by shutting him up. The magistrate gave a laugh and discharged the case.

*Buddhism*  
**A Convert to  
 Buddhism.**

A great scholar of Chulla Province named Kim, of *chinsa* rank was on his way to Seoul to take the great national examination, called *Whe-si*, which is the highest kind of examination. As he was passing Chi-ri San he turned aside for a day to climb this celebrated mountain whose praises he had often heard sung. While tramping among the fastnesses of the mountain he came to a great monastery whose occupants were diligently studying the Buddhist classics. He fell into conversation with one of the monks.

"Your religion," said he, "if it became universal would depopulate the earth in a few years," referring to its monastic tendency.

"Not so," answered the monk, "Buddhism does not enjoin universal celibacy but only moderation and self control; so that although it would doubtless retard the multiplication of the race it would not stop it."

"But your law against eating meat is all wrong. It flies in the face of the natural laws of nature."

"But just think a moment," replied the monk. "Every man when born into the world is sent here to perform some work. Heaven designs him to accomplish some specific task; and so with the animals, they have intelligence and are sent to do work. The ox plows, the dog watches, the cat catches mice. If I then eat these creatures I am contravening the plan of my Maker and theirs.

"But we eat oxen when they have gotten so old that they cannot work any more,\* and not to do so would be to refuse one of the best gifts of Heaven."

\*We vouch for the truth of this. (Ed. K. R.)

"You think so? Well, how about the words of your great sage Mencius where he says "It is all right for a man to eat beef that someone else has slaughtered but no one would think of slaughtering the animal himself"? If you were all Menciuses you never would get any beef to eat—eh?"

Kim thought a moment and then tearing off his hat cried—"Bring a pair of shears and take my hair off. Your argument is conclusive. From this hour I am a monk."

They gave him the tonsure and he plunged into the study of the mystic philosophy of Buddhism. Before long he had mastered its profoundest tenets; even the depths of the Keum-gang-gyŏng or "The Diamond Sutra." His fame spread through the eight Provinces.

His relatives were scandalized and sought every means to shame him out of his new rôle. They hit upon a plan which seemed to promise success. They invited him to come and enjoy a boating party with them at No-dol Ferry where the Han bridge now stands. He complied, and during the festivities they pressed upon him some boiled fish thinking that if they could tempt him to eat it they could afterward shame him out of his Buddhist pretensions by showing that he had broken the law against eating flesh. He seemed to fall into the trap and partook of the fish but soon after he pretended to be sick and went to the prow of the boat where he vomited into the water. The matter ejected from his stomach sank into the water and immediately turned into a great shoal of fish. He called to the boatmen to cast their fish-lines and soon the whole company were feasting on a new and delicious species of fish—all but the monk. Then after the wine cup had commenced to circulate they began to make ready to banter him upon his breaking the Buddhist law, but at that point he sprang to the bank and called back:

"Gentlemen I must leave you now. You thought to entrap me but I think the tables have been turned, for the fish of which you have been partaking so avidly came from the refuse which I ejected from my stomach."

They never thought to question the truth of this and went home sadly crestfallen. The fish whose species originated on that day is called the *K'ong-ji* and still is found at Nodol Naru, but no-where else in Korea.

Chinese  
Chin kang  
cling.

## Editorial Comment.

In reviewing the events of the past month the one that stands forth most prominently is the outbreak of cholera in Seoul. It worked its way slowly down from the north presenting many features which were new to the medical profession but showing unmistakable signs of its true nature. It seems to be a mild type in that it spreads very slowly and jumps from place to place selecting, it would seem, those who are physically weak or unable to withstand the germ. A very large part of those attacked have recovered. For a time the ordinary death rate has been increased seven fold but this is nothing compared with the summer of 1886 which is still looked back to with a shudder by the Koreans, nor even compared with 1895 when so many of the foreigners in Seoul put their shoulder to the wheel and labored through the hot summer at the improvised cholera hospital near the East gate. Nor has the attack been wide spread. The country districts generally have not been infected. The curious notion prevails in the country that Seoul is being decimated and that five or six thousand deaths are occurring each day. There is no doubt that a good many people in Seoul have been badly frightened for a gentleman coming in from the country reports that he met great numbers of people making their way to the country to escape the pestilence.

This attack has been very unfortunate for the government. All the arrangements had been made for the Jubilee which was to begin the middle of October and many foreign envoys and guests were on their way from distant points. This calamity therefore fell upon Korea much as the illness of King Edward did upon England, only in lesser degree. The government acted with great good sense in postponing the festivities for it is certain that such a great concourse of people at Seoul, as would have been inevitable, would have greatly increased the danger of spreading the cholera. It is needless to say that the withdrawal of government support from the Board of Health was most shortsighted as the event proved. Had that board been heartily supported and had

careful and vigilant measures been taken Seoul might have been spared this visitation and the government spared the mortification of having to withdraw its invitations to the Jubilee. The brunt of the responsibility rests upon the shoulders of a single Korean official whom it is not necessary for us to name.



Another important event has been the forgathering of protestant missionaries from all parts of Korea to attend annual meetings of various kinds. First came the Council of Presbyterian Missions at which a common creed, a common church and a common hymnal were decided upon. This is a long step in the direction of church union and as such is of far-reaching importance. Next came the Annual Meeting of the Southern Presbyterian Mission with its small but earnest band of workers every one of whom was in attendance. Then came the Annual Meeting of the Northern Presbyterian Mission which is able to point to upwards of 20,000 Koreans won to active and energetic Christian life. Rev. Mr. Soper of Japan in a recent issue of *The Evangelist* said that unless Japan is Christianized Korea and China cannot be. To this we must object. The Korean temperament is widely different from the Japanese and events that are now happening point to the rapid evangelization of Korea. The Korean church will rejoice at every success which the Gospel achieves in Japan but it is not possible that Korea should wait for the light until Japan is reclaimed from darkness.

At the same time the Southern Methodist Mission is holding its Annual Meeting in Seoul under the presidency of Bishop Galloway. Aggressive work is planned along every avenue of approach and the coming year will be one of intense activity in evangelistic and educational lines.

It was ten years ago that the P'yŕng-yang station of the Presbyterian Mission was established. To-day it is has 135 churches and chapels built and paid for almost wholly out of native funds; 185 places of regular meeting, all self-supporting; 21 unordained native preachers; 3100 communicants, of whom 642 were received during the past year; 12122 adherents including communicants and catechumens; 41 schools; 740 scholars; 14 churches built during the past year; and

native contributions to the extent of \$8800 during the year, or about \$3000 in U. S. gold. It looks very much as if Christianity were to form the main civilizing agent in Korea rather than follow in the footsteps of commerce.

The Seoul Chemulpo Challenge Cup Tennis Tournament has been fought to a finish and the challengers have won fairly and squarely by superior play. It is hardly necessary to attempt an explanation of the causes for Seoul's failure, since the fact is patent that she was outplayed. If we ask why she was outplayed there is only one reply—lack of careful and persistent practice. In the first match, for instance, it was not the superior individual play of the Chemulpo pair that won the event but careful team play. The Seoul players have been practicing with balls of half a dozen different qualities and on various courts, while the Chemulpo players have had uniform balls and one court. The lack of systematic practice on the part of the Seoul players is a thing that can be remedied and when Seoul challenges Chemulpo next Spring there should be no such one-sided play as we have seen this Autumn.

We confess that we have little sympathy with the methods that certain journals in Japan have adopted in trying to throw contempt upon the mission of Hon. John Barrett, Commissioner General to Asia for the Louisiana Purchase Exposition of 1904. He was appointed to bring the matter clearly and strongly before the people of the Far East. To this end certain things were necessary. His was not a diplomatic position and yet the successful accomplishment of it required that his name and office should be brought as prominently before the people and governments of the East as that of an important diplomat. It is not a position that every man would envy. It carried with it the necessity of standing full in the public eye and demanded the use of all the prestige that could be brought to bear. If in the prosecution of this work Mr. Barrett has bulked larger in the public eye than seems compatible with the modest and retiring disposition of the *Kobe Chronicle* or any other journal, some other method of attack should be adopted than to insinuate, without the

fullest proof, that Mr. Barrett was practically the author of the personal notices that have appeared. This method of attack reflects severely upon those who have used it. There are few things more ungenerous or unfair than to impute evil motives when the facts are easily susceptible of a fair and credible explanation. In Japan Mr. Barrett was eminently successful. By his efforts the amount of money to be invested by the Japanese government was multiplied many fold. Whether this is a wise expenditure we do not know, though we believe it is; but whether it be wise or not it is the work Mr. Barrett came to do and he seems to have done it well. In doing it a large degree of personal notoriety was inevitable; but that this was Mr. Barrett's main purpose is simply ungenerous and unworthy surmise.

## News Calendar.

On the last day of August Nam Kung-uk, the energetic and capable editor of the *Whang-sung Sin-mun*, resigned from that position together with Na Su-yün, the assistant editor. The editorship was placed in the hands of Chang Chi-yün, whose sympathies are quite in line with those of the former editor.

Kim Keui-jun ex-prefect of Ha-dong formed what he thought to be an excellent plan for catching bandits. He sought to obtain an opportunity to present the plan to His Majesty in person, but being denied entrance to the palace he went at night and built a fire on Nam-san, and thus secured his own arrest. This gave him an opportunity to bring himself to the notice of the officials and his written plan was, according to a curious unwritten law of the land, carried in to His Majesty.

Two hundred men were selected on August 31 to form a Cavalry company called the Keui-pyüng-dä or "Riding Soldiers." This makes a total of 400 cavalry in the Korean Army.

A Chinese magistrate across the Yalu tried to make Koreans living in his district assume Chinese clothes and grow a queue, but the Foreign Office in Seoul protested to the Chinese Minister that as Chinese residents in Korea are allowed to retain their own dress and coiffure, Korean residents in China should be accorded the same privilege.

The government detail 200 soldiers to form an escort for the funeral procession of Yu Keui-whan, former Minister of Foreign Affairs.

Two hundred soldiers have been ordered up to Seoul from each of the three provincial centus, Tã-gu, Chün-ju and Kong-ju, in view of the Jubilee in October.

It was intended by the government to pull down one of the large merchant houses at Chongno to make a site for the monument in commemoration of the October Jubilee, but the high cost of the building changed the plan and the place lately occupied by the office of the Whang-sung Sin-mun has been bought for this purpose. Min Pyung-suk has the work in charge.

In November the removal of the late Queen's Tomb to Keum-gok, fifteen miles from Seoul, will take place. Keum-gok lies to the northwest of the present Tomb. The Home Office has ordered the prefect of Yang-ju to see that the new road to Keum-gok is completed promptly.

On Aug. 24th, 168 houses in Kim-hã were swept away by a flood caused by heavy rains. Kim-hã is in the extreme south.

A plague of locusts is reported from north Ch'ung-ch'ung, North and South Chulla, North Kyong-sang and South Ham-gyung Provinces.

Prof. E. Martel has been appointed adviser and secretary to the Korean Legation to Peking and on Sept. 23rd departed for his new post in company with the Minister, Pak Chã-sun, and secretary Kim Pil-beui.

On account of the prevalence of cholera in Seoul strict orders have been issued against the admission into the palace of any official who has had sickness in his family or among his immediate relatives. This has resulted in an almost entire suspension of government business in the palace for the time being.

Col. Buck, U. S. Minister to Japan, who was appointed special envoy to the Jubilee in Seoul in October, arrived in Seoul on the 24th of September but on account of the cholera all festivities were "off" and Col. Buck immediately returned to his post in Tokyo.

The Home Department has been active in efforts to relieve sufferers from cholera and has distributed Korean physicians about Seoul to attempt to fight the disease. A grant has been made from the palace, at the instance of Lady Om, of three dollars for every fatal case of cholera, to be used in providing burial necessaries.

Simultaneous with the cholera trouble comes the cattle disease which is said to be very severe and there is a scarcity of bullocks to bring wood and rice into Seoul. As a consequence the cost of a load of wood is in the neighborhood of 10000 cash and a measure of rice is about 1000 cash.

Ten prisoners committed for minor offences were liberated on the 28th inst. The reason is not given but it is probable that it is to lessen the danger of cholera in the prison.

The official count shows that the number of dead bodies taken from the city on the 28th was 146. In ordinary times the number would be about 20 which shows that the cholera is responsible for about 126 deaths a day.

About the middle of September all military officials cut off their hair by order of His Majesty. The civil officials will shortly follow suite, it is said.

The presence of such a large number of outsiders made it possible to arrange for a game of base-ball on Saturday the 20th in which Seoul

played the Provinces. The Provinces proved too many for us and after seven innings the game closed with a score of fourteen to seven in favor of the "countrymen." A considerable number of ladies loyally attended and lent enthusiasm to the players. Another game was played on the 27th by two nines selected at random from the whole number of players. But one side was composed entirely of Seoul players and succeeded in pulling off the event to the score of thirteen to six. The local nine enjoyed the help of several gentlemen connected with the Electric Railway Company.

The Seoul-Chemulpo Challenge Cup tennis tournament opened in Chemulpo with Mr. Wallace and Mr. McConnell for Chemulpo and Mr. Davidson and Mr. Hulbert for Seoul. The team play of the Chemulpo pair proved too much for the Seoul players and the first set proved an easy victory for Chemulpo by a score of 6-3. The second set was very evenly contested and the score mounted to 6-6, but the Chemulpo players drew ahead and won by a score of 8-6. The second contest was also at Chemulpo between Mr. Wolter and Mr. Bennett for Chemulpo and Mr. Bunker and Mr. Gillett for Seoul. Chemulpo won the first set by a score of 6-3; the second was won by Seoul, 6-4; the third was won by Chemulpo to the tune of 6-4. The third contest was in Seoul between Mr. Smith and Mr. Teissier for Seoul and Mr. Remedios and Mr. Henkel for Chemulpo. The score stood 6-2 for Seoul in the first set 6-1 for Chemulpo in the second and 6-3 for Chemulpo in the third. The fourth contest was in Chemulpo between Mr. Wallace for Chemulpo and Mr. Hulbert for Seoul. In this event Seoul won two straight sets 6-4, 6-4. The fifth contest was in Seoul between Mr. Chalmers and Dr. Baldock for Seoul and Mr. Fox and Mr. Sabatin for Chemulpo. Chemulpo won two straight sets with a score of 6-3, 6-2. The sixth contest was in Chemulpo between Mr. McConnell for Chemulpo and Mr. Davidson for Seoul which resulted in two straight sets for Chemulpo, 6-2, 6-1. The seventh contest was in Seoul between Mr. Chalmers for Seoul and Mr. Sabatin for Chemulpo the first set was won by Mr. Chalmers 6-4 and the second and third by Mr. Sabatin, 6-1, 6-3. The eighth contest was in Seoul between Dr. Baldock for Seoul and Mr. McConnell for Chemulpo. The first set went to Dr. Baldock, 6-4. The second went to Mr. McConnell 6-2 and the third to Dr. Baldock, 6-4.

Out of the eight contests therefore, Chemulpo won six and secured the Challenge Cup. According to agreement Chemulpo must hold the cup three consecutive years before it will be her property. The Seoul players should pull themselves together and make a hard fight next year to reverse the verdict of 1902 by bringing the cup to Seoul.

The Presbyterian Mission (north) was to have met in Pyŕng-yang in annual meeting but many of the members of that mission were in Seoul attending the Council meeting and as news came that cholera was prevalent in the northern city it was decided to hold the annual meeting in Seoul. A very full representation of the different stations was present. In fact every male member of the mission was present excepting Dr.

Johnson of Taku and Dr. Underwood and Dr. Irvin who are in America. The reports were highly encouraging especially from the north where the phenomenal successes of the past few years have been repeated.

The month of September has been a fairly busy time in Seoul. Three Missionary bodies have held their annual meetings in the capital. First the Southern Presbyterian Mission, whose members foregathered from the southern towns of Mokpo, Kunsan and Chün-ju. In spite of reduced members they reported progress along many lines and evinced a spirit of helpfulness and determination which are prime requisities in evangelistic work. One of the most important questions decided upon was the removal of Rev. W. D. Reynolds to Seoul where he is to devote his whole time to the work of Bible translation in company with other members of the board.

On the 25th of September a memorial service in honor of the late Queen of Belgium was held at the R. C. Cathedral in Seoul.

Om Chun-wün resigned the mayoralty of Seoul and was succeeded by Kwun Chong-suk on the 14th of Sept.

In view of the cholera all government schools were closed the middle of September by order of the Minister of Education.

The question of establishing a naval school is now under discussion by the government.

The Jubilee which was to have been held in October has been postponed till next Spring because of the cholera.

A twenty-three kan flower conservatory is being built in the palace.

The site for the terminal station of the Seoul-Fusan Railway has been staked out. It is outside the South gate on the East side of the main road. A hundred houses or more will have to be demolished.

For some days the Electric cars were blocked by the building of the viaduct across the street near the west gate. The company has asked for an indemnity from the government on this account.

On account of the scarcity of rice in Seoul and the high price, the Police Department has ordered the wholesale dealers at the river to send up 300 bags a day and offer it for sale. This will force the price down.

The removal of the Queen's grave to Keuni-gok is to take place in October. The committee of arrangements fears that the broad street in the center of the city will not be wide enough for the procession owing to the presence of the electric railway poles. The company has offered to remove them for a few days for a consideration of \$16,000.

Three thousand seven hundred people in P'yüng-yang have been forcibly presented with *yangbanship* at a uniform price of \$61.20 a head. This will furnish funds for work on the new Western Palace.

One of the main changes proposed in the revision of the treaty between Korea and the United States is the insertion of a clause giving Americans the right to buy and hold property anywhere in Korea.

It is rumored that Prince Eni-wha has been summoned back to Korea from America and that amnesty has been granted to Yi Chün-yong, Pak Yüng-lyo and Cho Heui-yün who have been several years in Japan; and they have been invited to return to Korea.

The foreign representatives have again intimated that the continued minting of nickel coins is a mistake but the government replies that it cannot well be stopped till the nickel blanks brought from America are put in circulation.

Early in September excessive rains in Kǎ-ryŭng destroyed many fields, overthrew fourteen houses and killed two women.

On September 3rd the Mayor of Seoul gave four dollars to each of the 420 prisoners in Seoul. This money was given in view of sickness and suffering in the prison and was accompanied with certain delicacies to be eaten with their food.

Heavy rains in Sam-su in the extreme north near Pāk tu San carried away fifty-seven houses and drowned two people between the 6th and the 9th of September.

The Koreans seem to have become alarmed at the competition of American ginseng in the Chinese market. Since the scientific culture of ginseng is being recognized as a lucrative occupation in America it seems likely that the fears of Korean growers of this plant may be well founded, for it is only a matter of time when the careful study of this plant will bring about improvements in the size and quality of the American product such as will capture the Chinese market.

The prefect of Kyo-dong asks the Finance Department what should be done about the taxes from 177 houses that were deserted in that district by famine sufferers.

The native papers state that the French Minister has addressed a note to the Foreign Office complaining of the treatment which country prefects accord to the French priests and to the Roman Catholic converts, that this is not showing a friendly spirit toward a friendly power. It is also said that Min Yung-chan the Korean Minister to France has also sent a telegram to his government asking that the suggestions of the French Minister be followed.

During the big blow which occurred early in September four Korean boats were wrecked and four Koreans were severely injured but were saved. Japanese boats to the number of six were also wrecked.

Counterfeiters successfully passed a number of ten yen Japanese bank notes in Seoul and Chemulpo early in September. They may be detected by the fact: (1) that the paper is coarse, oily and yellowish, and the engraving is crude and the printing indistinct; (2) that the "10 yen" on the border reads "IHYFN" instead; (3) that the picture on it is very indistinct; (4) that the open line below the top border of the scroll at the bottom of the central panel is wanting.

In September Mr. J. H. Muhlensteth's contract as director of the Korean Telegraphs was renewed.

Choā Ku-sŭk the former magistrate of Tǎ-jŭng on Quelpart who failed to put down the riot there at the time the R. C. church was burned, has been lying in prison without trial for nearly two years. A short time ago when many men were pardoned out Hong Chong-ok who had authority in the case let out this man Choā. The French Minister entered a

complaint in regard to it on the ground that the man had not been punished. As a result Hong was fined one month's salary and Choñ was re-committed for trial.

Ninety-nine houses were overthrown by heavy rains in Im-pi during the last rainy season, and fifty-five in Yong-dam and thirty-five in Kosan. Three people were drowned.

In order to provide bearers for the Imperial Catafalque when the body of the late Queen is moved to its new resting place at Keum-gók the Police officials have summoned each householder in Seoul to send one man. The police are canvassing the city and in lieu of a man from each house they levy a subscription proportioned to the means of the occupant.

We regret to say that Count U. Francisetti di Malgra, the Italian Representative in Seoul has been suffering from a rather severe attack of typhoid fever, but we are glad to report that he is now convalescent.

The Japanese local paper reports that \$500,000 worth of silver half dollar pieces have been struck off at the mint. They have not yet been put in circulation, and it appears that there is a plan to put out first a paper currency. Whether the public will accept a paper currency backed by the Korean government is impossible to say, but doubts are expressed in certain quarters.

At the gate of the Japanese barracks is placed a receptacle containing a powerful disinfectant into which every soldier has to dip his shoes before entering the enclosure. This is a wise precaution against the cholera.

The only foreigner attacked by the cholera in Korea is a French priest in Pusan. After suffering from violent purging and vomiting he went to the house of Rev. Mr. Adamson and spent two hours walking up and down the verandah evidently suffering greatly but not seeming to desire any help. He then left for his home and soon after this must have gone into a collapse for when shortly after Mr. Adamson was summoned he found the priest already dead. The native R. C. adherents refused to allow the body to be touched till a priest should arrive from Tãku but the Japanese authorities so far prevailed as to see that the body was packed in lime in a coffin to await the arrival of the priest.

We are in receipt of a supplement to M. Courant's Bibliography of Korea, containing 122 pages and giving important additions to the excellent work which has proved so valuable to all close students of Korea. This supplement brings the completed work down to the beginning of the present century, namely Dec. 31, 1899.

We have received a letter from Dr. Palmer at the American Mines informing us that in quoting Dr. Wells as implying that he (Dr. Palmer) was in doubt as to the nature of the disease on the American concession there was a mistake, for Dr. Palmer says, "There was never any doubt as to the nature of the disease here."

The Annual Council of Presbyterian Missions in Korea met in Seoul

about the middle of September. Some very important measures were discussed and a long step [was taken toward church unity in the adoption of a common creed, hymnal and church name.

On Sunday Sept. 28th Bishop Galloway preached a stirring sermon in the First Methodist Church in Seoul. The audience was the largest foreign one ever seen in Seoul. One hundred and twenty-five people were present. The Bishop is to preach again on October 5th at the same place.

Korea is sending a considerable exhibit to the Hanoi Exhibition. A French man-of-war transported the exhibit from Chemulpo.

The Southern Methodist Mission met in annual session in Seoul during the latter days of September with Bishop Galloway in the chair. Reports from the various stations of the Mission were encouraging. An encouraging step in the direction of church unity was seen in the combination of the educational interests of the Southern and Northern Methodist Missions in Korea. The Pai Chai School is to represent both Missions and Rev. Mr. Hounshell of the Southern mission has been appointed to teach in this flourishing institution which is now under the presidency of Rev. D. A. Bunker. We believe this school is entering upon a new era of usefulness and that this new movement will prove of great benefit to the cause of Christian education.

The ranks of Presbyterian missionaries in Korea has been swelled by the arrival of Rev. and Mrs. Clark and of Rev. and Mrs. Kearns from America. We welcome them to this country and wish them all sorts of success. We learn through the mails that Rev. H. G. Underwood D. D. has been actively engaged in securing in America new recruits for the Korea Mission and that several men have been secured together with the promise of money for their support. We understand that Dr. Underwood is to start for Korea on October 15th.



## KOREAN HISTORY.

## Chapter IV.

King Sün-Jo takes the throne...a memorable reign...reforms... northern invasion...a prophecy...mourning costume...rise of the political parties...party strife...literature...border war... condition of affairs in Korea...charge of effeminacy untrue... condition of Japan...Japanese envoy...Hideyoshi...his demands refused...second envoy...delay...Korea's condition acceded to...renegades executed...conspiracy...a coward envoy...Hideyoshi's ultimatum...Korea refuses...Tairano...the King's answer to Hideyoshi...the King informs the Emperor...preparations for war...generals commissioned...the army of invasion...lands on Korean soil...Japanese firearms...the cowardly provincial general...the fall of Tong-nä...a faithful defender...cowardly officers...the Japanese move northward...a martinet.

In 1568, as King Myüŋ-jong lay dying, his Queen summoned the officials to consult about the succession but ere they arrived the King expired. They asked her to nominate a successor and she named Prince Hã-süŋ a youth of seventeen, second cousin to the deceased King. He is known by his posthumous title Sün-jo So gyüŋ Tã-wang. The Queen who nominated him acted as regent until he should reach his majority.

This reign is perhaps the most memorable of any in this dynasty, for in it occurred the great Japanese invasion which brought the land to the verge of destruction and which has ever since colored the Korean conception of the Japanese.

The first years of the reign were spent in correcting the abuses brought about by "Little Yun" and in removing from office all those who had been connected in any way with him. The whole kingdom was canvassed for wise and scholarly men to put in the places of those who had been removed. Books

intended for the instruction and elevation of the people were published and distributed far and wide.

The wild Ya-in across the Ya-lu were crossing that river and taking possession of fields in Korea proper, near the town of Kang-gye. The King sent a force under Gen. Kim Tong-yung to dislodge them. The intruders were chased across the river and into a narrow defile where they turned on their pursuers. Taken thus by surprise the Korean forces were thrown into confusion and were put to flight, but not till after their general had fallen. A second expedition chased the intruders to their villages, and burned them out.

In the following year the Prime Minister Yi Chun-gyŭng died, but before he expired he gave voice to a prophecy which has become historic. He said :—“Since I have begun to examine men’s minds I find that opposing factions will arise and that in their train great evils will follow. The king should studiously avoid showing favoritism to either of these factions. The first symptom of the rise of such factions should be met with stern resistance.”

In the year 1572, the relations with the Japanese were as follows :—Since the seventh year of King Chŏng-jong, when the Japanese in the three ports revolted, there had been little communication between the two countries, but a few Japanese had been allowed to live in the three settlements by sufferance. But now the Japanese sent a friendly message asking that the old relations be resumed. The prefect of Fusan added his influence in favour of granting the request, and the Japanese were allowed to resume operations at Fusan alone, three *li* below the prefecture, which means about half way down the bay from the present village of Fusan. From that time the former relations seem to have been renewed, but no envoys went from Korea to Japan. It was decreed by the Korean government that should a Japanese land anywhere upon the coast except at Fusan he should be dealt with as a pirate. Officials were set to watch the Japanese and see to it that they did not overstep the strict regulations.

It had not been customary for the people to assume mourning on the death of a royal personage, but when the Queen Regent died in 1575 the custom was begun, and each citizen wore a white hat, belt, and shoes.

This year, 1575, was signalized by another event of far-reaching importance and one which exerted a powerful influence over all subsequent Korean history. It was the formation of the great political parties. At first there were only two, but soon they split into four, which are known as the No-ron, So-ron, Nam-in, and Puk-in. These mean "The Old Men's Party," "The Young Men's Prty," "The Southerners," and "The Northerners." These terms are not at all descriptive of the composition of the various parties but arose from trivial circumstances. These parties have never represented any principles whatever. They have never had any "platforms," but have been, and are, simply political clans each bent upon securing the royal favour and the offices and emoluments that go therewith. The story of their rise shows how frivolous were the causes which called them into being, and the remainder of these annals will show how they have cursed the country.

During the palmy days of the odious "Little Yun" of the preceding reign, a man by the name of Sim Eui-gyūm happening to see a blanket in the reception room of the universally hated favorite, asked to whom it belonged. When he was told that it belonged to one Kim Hyo-wūn, he exclaimed "He is called a good man, but if so how can he sleep in the house of such a man as Little Yun." So he opposed this Kim with all his might and was opposed by him in like manner. The matter grew into a family feud and kept on increasing until at the time of which we are writing two hostile clans had arisen, the one called Sū-in or "Westerners," because their leader lived in the western part of Seoul. The other was at first called Tong-in or "Easterners," perhaps because their leader lived in the eastern part of the city. The two men through whom the quarrel first arose had now left the field of active politics and the Sū-in and Tong-in parties were led respectively by Pak Sun and Hū Yūp. It is said that from this time impartiality in the distribution of offices was a thing unknown in Korea. A Sū-in would help a Sū-in and a Tong-in would help a Tong-in, right or wrong.

The long fight was immediately begun. A slave in Whang-hā province was accused of murder and was held in prison waiting the decision of Pak Sun, the leader of the party

La-yeon  
Hwa-yeon  
Nam-yeon  
Puk-yeon

La-yeon

in power. He did not believe the man guilty and delay followed. Hŭ Yŭp, the leader of the opposition, took advantage of this and accused his rival of neglect of duty. Then followed a running fire of charge and counter-charge between the leaders and between their partisans. The Tong-in, or So-ron as it soon came to be called, won in this first encounter and two of the opposing faction were banished. The Prime Minister urged that this fight was utterly useless and would cause endless trouble. The king agreed and determined to stamp out the cause of the disturbance; so he banished the two men Kim and Sim who had originated the factions. This had no effect however upon the now thoroughly organized parties and affairs kept going from bad to worse.

In 1579 Pāk In-gŭl said to the king, "All the people have taken sides in this senseless war and even though a man be a criminal there are plenty who will defend him. This means the ultimate destruction of the kingdom, and the King should act as a peacemaker between the factions." Others urged the same point before the king, but they were unaware that it was beyond the power of any king to lay the evil spirit of factional strife. In the fifteenth year of his reign the king threw himself into the cause of literature. He believed that neglect of the classics was the cause of the factional strife in his kingdom. He ordered the publication of the "Religion in the Mind," "Picture of the Good and Evil Will," and "The Legacy of Kim Si-seup." He called together a large congress of scholars, and in company with them threw himself into the study of the classics.

The year 1583 beheld a fierce invasion on the part of the northern savages under Pon-ho. The prefecture of Kyōng-wŭn, in Ham-gyŭng Province, was taken by them, but Sil-Yip, the prefect of On-sŭng, went to its succour, and after a desperate fight before the town, broke the back of the invasion, drove the marauders back across the Tu-man and burned their villages.

A novel method was adopted for raising recruits for the army on the border. A law was made that sons of concubines, who had always been excluded from official position, might again become eligible by giving a certain amount of rice or by going themselves and giving three years' time to border guard

duty along the Ya-lu or Tu-mau. Two chieftains, Yui Po-ri and Yi T'ang-ga, advanced by separate roads upon Kyöng-süing with 10,000 mounted followers, but the little garrison of 100 men fought so stubbornly that the siege was raised and the two chieftains marched on to attack Pang-wün. Fortunately government troops arrived just in time to drive the invaders back.

The Minister of War was working faithfully forwarding troops as fast as they could be gotten ready, but the opposition made charges against him on the ground of the neglect of some trifling technicality and he forthwith laid down his portfolio and retired in disgust. When the king asked the Prime Minister about it, that careful individual, fearing to compromise himself, would give no definite answer and the king consequently said, "If my Prime Minister will not tell me the facts in the case it is time he retired," so he too lost footing and fell from royal favor.

Having reached now the threshold of the great Japanese invasion of Korea it will be necessary for us to pause and examine the state of affairs in Japan and institute a comparison between that country and Korea in order to discover if possible the causes of Japan's early success and subsequent defeat.

Korea and Japan may be said to have been at two opposite poles. Beginning with Korea, we notice, first, that her relations with the Ming dynasty were eminently peaceful. Unlike the Mongols of an earlier date and the Manchus of a later date the Mings did not have their origin in the north, and therefore were brought less into contact with Korea along her northern border. They belonged to central China and were not a horde of brutal pillagers as were the Mongols and Manchus. Hence it was that so long as Korea was friendly and held her own way quietly the Ming emperors concerned themselves very little about her. To this day Korea looks back to the Ming dynasty as her true patron and realizes that the Manchu supremacy is an alien one. Korea had been strongly unified by the statesmanship of the first kings of the Cho-sün dynasty, the present one, and had been ruled so well as a general thing that there was no sense of insecurity and no particular fear from the outside except

such as arose from the occasional irruption of a northern tribe or a piratical raid of a few boatloads of Japanese. The only need of a standing army was to guard herself from such attacks. The arts of peace flourished, the country was peaceful, there is little reason to believe that she was sunken, as many have averred, into a state of shameful effeminacy. In fact there is much to indicate the opposite, for almost up to the very year in which the invasion occurred the policy of reform instituted by king Se-jong was adhered to and the rulers, however unwarlike they may have been, surely did much for the sake of literature, art and public morals. You will scarcely find in the annals of history that the kings who ruled during times of great public degeneracy, when luxury sapped the vital power of the nation, spent their time in giving to the people treatises on moral, scientific, social and literary topics as these kings unquestionably did even up to the day when the Japanese cataclysm swept the country. It had not been a hundred years since an unworthy king had been driven from the throne by his disgusted people and been refused the posthumous title. That king was succeeded by one who made the land even puritanic in the severity of its morals, who fostered the arts and sciences as hardly any other had done and who crowned his work by publishing the *Ok-pyŭn*, which marked an era in the literary life of the people. He had been followed in turn by a king who continued the work of progress and among other things caused the construction of a complicated astronomical instrument. The following reign was the one in which the invasion occurred. No candid reader can believe that the country was steeped in such absolute degeneracy as the Japanese annalists would have us believe, and which other writers who had not access to the Korean annals have described. But some may say that the good work of Korean kings does not necessarily argue a good people. This again is a mistake, for there could scarcely be found a people that has taken their cue more directly from the court than have the Korean people. When the kings have been lax the people have followed the example and when the kings have been true men the people have been brought back to honest living. The refutation of this calumny then needs but a

careful perusal of the Korean annals; not those which have been written under government sanction and are therefore unreliable but those which, like these, have been drawn from the private and popular histories of the dynasty and are presumably reliable. For centuries Korea had been at peace, except for insignificant uprisings on the border, and the arts of peace had gradually taken the place of martial prowess. A man is not an object of contempt simply because he is not a warrior. If he is, then let us go back to the peat-smoke of our ancestral hovels.

Having shown this reason for Korea's inability to hold the the Japanese in check to have been a false one it will be necessary to account for it in some other way. This can easily be done. The reason was three-fold. In the first place the Korean people, having no use for a large standing army, had not been trained in large numbers to military life. Secondly the Japanese were armed with firearms while the Koreans had absolutely none. The first firearm that was ever seen in Korea was given the king by a Japanese envoy just at the outbreak of the invasion, as we shall see. This alone would account for Korea's inability to cope with the islanders. In the third place the rise of the political parties had brought in a spirit of jealousy which made it impossible for any man to reach celebrity without calling down upon himself the hatred of the opposing party and his consequent ruin. This we deem the main cause of Korea's weakness. The following pages will show whether this view is upheld by facts or not. It was the mutual jealousies of opposing parties that proved the bane of the land and not the supineness and effeminacy of the people.

We must now glance at Japan and see of what stuff the invaders were made. Unlike the Korean people, the Japanese had never been welded into a homogeneous mass. Feudalism was the most marked feature of Japanese life. It has been but thirty years since Japan became a unit. It was feudalism and its consequent spirit of liberty (for feudalism is liberty in embryo) that made possible Japan's phenomenal development during the past three decades. Her feudalism is therefore not to be decried, but one of its necessary evils was a state of almost continual civil war. For two centuries

preceding the invasion of Korea Japan had been one great battlefield. War was the great occupation of the people. While Korea had been busy producing Japan had been busy destroying and when at last Hideyoshi, the great Shogun, found himself the virtual ruler of a temporarily quiet kingdom he had on hand an enormous army which must either be given occupation or must be disbanded. The latter he dared not do and the former he could not do without finding a field a field of operation abroad. But we are anticipating.

It is well known that the government of Japan was not administered by the emperor in person but by an official called the Taiko, or Kwan-bāik as the Koreans say. For about two centuries this office had been in the hands of a family named Wūn. Hideyoshi had been a retainer in the family of the Taiko. Being a bold and successful fighter he won his way to a generalship and from this point of vantage killed the Taiko and assumed that title himself. It had been the dream of his life to strike at China. He had tried it once unsuccessfully by boat, attacking her at Chūl-gang. He now changed his plan and decided to make Korea a stepping stone to the conquest of the Ming empire. His initial move was based on his statement "Year after year our envoys have gone to Korea but they never send one in return."

In pursuance of this policy a Japanese envoy named Yasuhiro appeared at the Korean court in 1587 bearing a harshly worded and insulting letter demanding that the king send an envoy to Japan. The only notice taken of this demand was a polite note in which the king stated that as the journey by sea was a long one and the Koreans were not good sailors he would have to be excused from complying with the demand. When Yasuhiro placed this missive in the hands of his master he was promptly ordered into the hands of the executioner.

The opening of the year 1588 found Korea still suffering from outbreaks of the far norther border and Gen. Yi Il took a small force of men, crossed the Tu-man River on the ice and attacked the Chin-dō tribe. Being successful in this he took 2000 men, crossed the same river at four different points simultaneously and attacked the Si-juu tribe by night, burning 200 houses and killing 300 people.

In the spring of this year there arrived from Japan a second envoy, or rather three envoys, Yoshitoshi, Tairano Tsuginobu and a monk Gensho. Of these Yoshitoshi was the chief. He is described by the Koreans as being a young man, but coarse and violent and of such a fierce nature that the other members of his suite dared come into his presence only on their knees. They dared not look him in the face. Yoshitoshi and his suite were comfortably quartered at the Tong-p'ūng-gwan near the present Japanese settlement in Seoul, and having renewed the demand that Korea send an envoy to Japan, he waited month after month hoping that the king would accede to the demand and fearing to go back without success lest he should meet the same fate that Yasuhiro the former envoy had suffered.

At last the king announced that he would send an envoy to Japan on one condition, namely that the Japanese government seize and send back to Korea a number of Korean renegades who, under the leadership of one Sa Wha-dong, had run away to Japan and had since led marauding bands of Japanese against the southern seaboard of Korea. To this condition the Japanese envoy gladly consented and Tairano was despatched to Japan to carry it out. But it was not till the seventh moon of the following year, 1589, that the pirate Sa Wha-dong and three Japanese freebooters together with certain other Koreans were brought back from Japan and delivered up to justice. With them came a letter from the Japanese government saying "We are not responsible for the evil deeds of these men. The Korean Sa Wha-dong is the cause of this trouble; so we send them all to you and you must mete out to them such punishment as you see fit." The culprits were immediately decapitated outside the West Gate. This seems to have thawed somewhat the reserve of the king and Yoshitoshi was called to the palace for the first time, where he was presented by the king with a handsome steed while he in turn gave the king a peacock and some firearms, the first that had ever been seen in Korea.

Late in the year a dangerous conspiracy was discovered, the prime mover being Chōng Yo-rip of Chŭl-la Province. He had arranged a plan by which he and several friends of his in Whang-hā Province should rise simultaneously and

overthrow the government. A certain monk in Ku-wŭl mountain in Whang-hã Province discovered that a certain man, Cho Ku, was working diligently among the people, taking names, sending numerous letters and in other ways acting in a suspicious manner. He believed the man was a traitor and told the prefect of An-ak to be on the lookout. The latter arrested the man and examined him. It was then elicited that a widespread rebellion was being gotten up. When the news was told the king secretly he called together his officials and asked "What sort of a man is this Chŏng Yo-rip?" Some said they did not know but the Prime Minister said that he was a good scholar and an exemplary man. The king then threw upon the floor the letter telling about the plot and exclaimed "Read that and see what sort of a man he is."

The traitor Chŏng had gotten wind of the discovery and had fled with his son to Chi-nan Mountain in Chŭl-la Province but he was pursued and surrounded. Rather than be taken he cut his own throat and expired. His son and his nephew were taken back to Seoul and executed. The nephew under torture affirmed that the Prime Minister and a large number of other officials were privy to the plot. This was the more easily believed because the Prime Minister had insisted that Chŏng was a good man. So he and two others were banished. It is affirmed on good authority that the Prime Minister and the other who suffered were innocent of the charge, and that it was simply one of the deplorable results of party jealousy and strife. We here have a striking instance of the cause of Kŏrea's weakness.

All momentous events in Korea are believed to be foretold in some way. It is said that in this year 1589 a good man named Cho Hŏn went to the monastery at Kŏm-san and when rice was set before him said "Whoever eats with me will die next year, for the Japanese are coming with 200,000 men. Those here who do not eat with me will live." Three only are said to have taken up the challenge and eaten with him.

In the third moon of the following year 1590 the king redeemed his promise by sending to Japan three envoys, Whang Yun-gil, Kim Sŭng-il and Ho Sŭng. They were ac-

accompanied by the Japanese envoy who had waited a year for them. Whang Yunn-gil was chief of the Korean embassy, but he was a weak, timid man who hardly dared speak when a Japanese addressed him. The other members of the embassy realizing how such action would bring Korea into contempt at the Japanese court, tried to stir him up and make him speak out fearlessly, but to no avail. After wasting a year at the Japanese court the embassy returned, accompanied by Tairano who was charged with an important mission to the king but the minute this embassy landed at Tong-an Whang Yun-gil the cowardly envoy sent a letter post haste to Seoul saying that war with Japan was certain. When they all arrived at Seoul the king called them into audience and questioned them about their experiences in Japan. His first question was "Did you see Hideyoshi? How did he look?" Whang replied "His eyes flashed fire. He is a fearsome man." but Kim Sŭng il said "There is nothing fearsome about him. His eyes are like rats' eyes."

The important letter of which Tairano was the bearer was now handed to the King and it lay bare the mind of Hideyoshi. It read as follows :—

"Our country consists of sixty-six kingdoms. They all revolted from the Emperor but for four years I fought them and succeeded in bringing them all to their knees until even the remote islands lay mastered in my hand. When my mother conceived me it was by a beam of sunlight that entered her bosom in a dream. After my birth a fortune-teller said that all the land the sun shone on would be mine when I became a man, and that my fame would spread beyond the four seas. I have never fought without conquering and when I strike I always win. Man cannot outlive his hundred years, so why should I sit chafing on this island? I will make a leap and land in China and lay my laws upon her. I shall go by way of Korea and if your soldiers will join me in this invasion you will have shown your neighborly spirit. I am determined that my name shall pervade the three kingdoms."

At a feast given in honor of the Japanese embassy, Hyŭn So, the Japanese monk who seems to have accompanied Tairano to the Korean court, whispered to Whang Yun-gil and said, "The reason why Hideyoshi wants to attack China

is because the Emperor refuses to receive a Japanese envoy. If Korea leaves us but a clear road to China we will ask nothing else. No troops need be given." To this Whang replied, "That can never be. China is our Mother Country and we cannot so desert her as to give a road to an invading army." The monk returned to the attack but this time from another standpoint. "Long ago the Mongol hordes desired to invade Japan and you gave them a road through Korea for that purpose. Now when we seek revenge you should do the same by us." This was considered too preposterous a thing to be even discussed and the matter suddenly dropped and the Japanese envoys started straight back to their own country. It was this envoy Tairano who while on his way up from Fusan insulted the aged governor of Tã-gu by saying, "For ten years I have followed war and thus my beard is gray; why should you grow old?" Also calling for a Korean spear he said, "Your spears are too long," meaning that only cowards use long spears. He it was also who threw the basket of oranges to the dancing girls and, when they scrambled for them, uttered his ironical criticism, "Your nation is doomed. You have no manners."

When this embassy went back to Japan he carried an answer to Hideyoshi's letter, in which the King said:—

"Two letters have already passed between us and the matter has been sufficiently discussed. What talk is this of our joining you against China? From the earliest times we have followed law and right. From within and from without all lands are subject to China. If you have desired to send your envoys to China how much more should we. When we have been fortunate China has rejoiced and when we have been unfortunate she has helped us. The relations which subsist between us are those of parent and child. This you well know. Can we desert both emperor and parent and join with you? You doubtless will be angry at this and it is because you have not been admitted to the court of China. Why is it that you are not willing to admit the suzerainty of the emperor instead of harboring such hostile intents against him? This truly passes our comprehension.

The emperor hearing a rumor of a Korean Japanese alliance sent and enquired about it but the king replied

through an envoy telling the facts of the case exactly as they had occurred. It was well understood in Korea that an invasion was all but inevitable and active preparations were going on all the year in view of this contingency. Three able men were sent as the governors of Kyūng-sang, Chūl-la and Ch'ung-ch'ūng Provinces respectively, namely Kim Su, Yi Kwang, and Yun Sūng-gāk. They were so energetic in repairing fortresses and accumulating arms that the people complained loudly. Someone told the king that Yi Sun-sin, a man as yet unknown, had in him the making of the greatest general in the world, and for this reason the king made him admiral of all the naval forces of the kingdom.

9.

## Chapter V.

The army of invasion . . . lands on Korean soil . . . Japanese fire-arms . . . fall of Fusan . . . a cowardly provincial governor . . . the fall of Tong-nā . . . a faithful defender . . . cowardly officers . . . the Japanese move northward . . . a martinet . . . braver soldiers than leaders . . . the news reaches Seoul . . . the three roads guarded . . . a comical predicament . . . a good shot . . . Cho-ryūng (Pass) left undefended . . . an army disbands for lack of leaders . . . Gen. Yi Il's fiasco . . . Gen. Sil Yip wants to fight in the plain . . . reconnoitering . . . the Korean army in a trap . . . overwhelming defeat.

We have now arrived at the year 1592 A. D. the two hundredth anniversary of the founding of the dynasty, the year that was destined to see the country swept by the Japanese hordes. The Koreans call it the Im-jim year and the mere pronounciation of that word today brings up in the Korean's mind the tales of horror and suffering which his mother told him when a boy, and which have determined the whole attitude of the Korean mind toward Japan.

Before spring opened the king took an inventory of all the arms that were available, and appointed Gen. Sil Yip to the command of the forces in Kang-Wūn and Ham-gyūng Provinces, and Gen. Yi Il to the command of those in the south. In the third moon the officials worshiped at the tomb of King T'ā-jo the founder of the dynasty. Korean tradition

says that wailings were heard proceeding from this tomb for three or four days preceding the landing of the Japanese.

Hideyoshi had gotten together an enormous force from all parts of the kingdom and the expedition rendezvoused at the islands of Iki. They were led by thirty-six generals, the general-in-chief being Hideyi.

As to the numbers in the invading army the Korean account agrees so well with the Japanese that there can be little doubt of its correctness. The Korean accounts say that the regular army consisted of 160,000 men, that there was a "body-guard" of 80,000 men, perhaps meaning the personal body-guard of Hideyoshi, and that there were 2500 heavy armed cavalry. This says nothing about a reserve force of 60,000 men which is mentioned by some authorities, and from this we conclude that these did not come with the main army but waited and came later as reinforcements. The best Japanese accounts make the total 250,000 while the Korean records say 241,500. Either of these numbers is approximately correct, but the Japanese accounts divide the estimate differently, saying that the main army was 150,000 while Hideyoshi's personal command was 100,000. But this discrepancy is of course unessential.

As to armament we find that this army was provided with 5000 battle axes, 100,000 long swords, 100,000 spears, 100,000 short swords, 500,000 daggers, 300,000 firearms large and small, and that there were in the whole army 50,000 horses.

The flotilla which brought this immense army to the shores of Korea consisted of between three and four thousand boats. This gives us an intimation as to the capacity of the boats used in those days. According to this enumeration each boat carried sixty men. They were probably undecked, or at most but partially decked, boats of about forty or fifty feet in length by ten in breadth.

We learn from Japanese sources that the whole fleet did not weigh anchor from Iki at the same time. Kato, who was in command of one division of the army, managed to give the rest of the fleet the slip and was away with his command by night, while his rival Konishi was compelled to wait several days longer at anchor because of adverse winds.

These two men, Kato and Konishi figure so prominently in the first years of the war that a word of description is necessary. Kato was an old warrior who had fought for many years beside the great commander. He was an ardent Buddhist and a firm believer in the old regime. Konishi on the other hand was a young and brilliant general who had gained his place not so much by long and faithful service as by his uncommon skill in military affairs. He was a convert to Roman Catholicism, having been baptized by the Portuguese missionaries in 1584. He seems to have been a personal favorite with the great Taiko. It is in the Korean accounts that we find the statement that Hideyi was made the General-in-chief of all the army of invasion. From the Japanese accounts which naturally would be supposed to be more reliable in this matter it would seem that Kato and Konishi divided between them the honor of supreme command. But we must remember that Hideyoshi was an old soldier and well acquainted with the natural jealousies that spring up between officers in an army, and it is almost inconceivable that he should have put this army in joint command of two men whom he must have known to be bitter enemies and who would doubtless work at cross purposes in the peninsula. We incline therefore to the opinion that the Koreans were right and that there was a nominal head in the person of Hideyi, but it is quite true that the brunt of the work fell upon the two rivals, Kato and Konishi.

When day broke on the morning of the thirteenth of the fourth moon of 1592 a dense fog rested on the sea and hid from the eyes of the Koreans the vast fleet that was working across the straits. Curiously enough, the commander of the Korean forces in Fusan happened to be hunting that day on Deer Island at the entrance to the harbor. He was the first to descry the invading host. Hastening back to the fortifications he prepared for the worst. Before many hours had passed the Japanese host had landed, surrounded the fort and poured in upon its doomed defenders such a destructive fire that it is said the bullets fell like rain. The garrison fought till their arrows were gone and then fell at their post, not one escaping.

It would be difficult to overestimate the immense advantage which the Japanese enjoyed in the possession of firearms,

a weapon with which the Koreans were not acquainted and to whose natural destructiveness as a machine of war must be added the terror which it naturally inspired. It was Cortez and the Mexican over again, only in somewhat lesser degree. What seemed to the Japanese and what has passed down in history as cowardice can scarcely be called by so strong a term when we consider that bows and arrows were pitted against muskets and men who were trained in their use.

Without delay the invaders marched around the bay to the ancient city of Tong-nǎ, the remains of whose ancient fortress still greet the eye and interest the imagination of the traveller. Its prefect, Song Sang-hyŭn, hurriedly gathered all the town-people and what soldiers he could find. Gen. Yi Kak, the commander of all the forces in the province, was approaching from the north; but, hearing of the fate of the garrison of Fusan, he halted abruptly and said "As commander of all the provincial forces I must not risk my life in actual battle but must stand outside where I can direct affairs." So he turned about and put six miles between his precious person and the beleaguered town of Tong-nǎ, encamping at Sosan. The next day the Japanese completed the investment of the town and prepared to storm the fortress. The brave prefect took up his position in the upper storey of the great gate of the fortress where, in accordance with the Korean custom, he beat upon a great drum and urged on his soldiers in the fight. For eight hours the gallant defenders fought before the enemy effected an entrance over their dead bodies. Seeing that all was lost, the prefect called for his official robes and seated himself in state in the upper gateway. The ruthless Japanese rushed in and seized him by his garments and attempted to make him bow before them, but the first one received such a kick in the stomach that he rolled over on the floor. An instant later the prefect was struck down by their swords. Just before the enemy entered he had bitten his finger till the blood came and with it he wrote on his fan "The duty of a subject to his King comes before that of a son to his father, so here I die without seeing you again." This he delivered to a trusty servant to give to his father. To his trusty friend, Sin Yŭ-go, he said, "There is no need of your staying here to die, make good your escape while you can."



